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# CROSS ROADS

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*THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH*

THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH, INC.

(Incorporated under the laws of the State of New York)

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# Foreword

What does the Rural Workers' Fellowship mean to you? How can it most effectively serve the Church in its task of winning Man to Christ? What can we as individual members of the Fellowship do to strengthen each other, and to better serve the people committed to our care in the towns and open country of America and Canada?

These are some of the questions which have been going through my mind again and again since October 24th when you elected me president of the Fellowship.

I do not know how you would answer these questions. If I did, perhaps I could answer them too. Will you take the time to think them through and write me about them? I am certain the Fellowship can be strengthened in this manner.

Faithfully yours in Christ,
Samuel N. Keys, President

HE ROLE OF THE TOWN AND COUNTRY CHURCH

# *In a Changing World*

By JAMES P. WARBURG

'OUR invitation to participate in this meeting is a personal compliment which I deeply appreciate. Beyond that, however, the fact that you ve chosen to invite an individual of Jewish heritage to keynote this nual gathering of Christian ministers seems to me to symbolize the invigorated spirit of brotherhood and unity which has once more begun permeate our American society.

We are, thank God, emerging from one of those unhappily recurring riods in our nation's history when fear-inspired bigotry, prejudice and spicion temporarily submerge our national habit of tolerance and re- ect for diversity of belief and opinion. It seems to me an interesting incidence that this meeting should take place here, in Wisconsin, within few miles of the home of the late Grand Inquisitor.

While it is true that the most recent period of regression was marked ideological rather than racial or religious bigotry, it is also true that gotry in any form begets bigotry. Retreat from freedom on any front dangers the bastions of a free society everywhere.

rts of an address delivered to the National Convocation on the Church in Town and Country under auspices of the Department of Town and Country Church, Division of Home Missions, National uncil of the Churches of Christ in the U.S.A. at Green Lake, Wisconsin, on Tuesday, October 22, 1957.

Although our domestic society is awakening from the recent nightmare of irrational fear, it is unfortunately a fact that we, along with all the world's other peoples, are living in a period of world history which gives ample cause for rational anxiety. Man, whom God placed upon this earth as the sole living creature endowed with reason, has — for the time being at least — apparently lost his way and is sleep-walking down a perilous path at the end of which may well lie utter and complete disaster.

If it is possible to pinpoint a single, over-riding imperative for man's survival at this critical juncture in his long pilgrimage, it would seem to be this: that the time has come when the belief in universal brotherhood must at long last be translated into action.

This imperative applies with particular force to those of the world's peoples who are the heirs of the Judaeo-Christian tradition. I say this not only because this tradition most explicitly demands the practice of brotherhood, but even more because we, the inheritors of the earliest known concepts of universal peace, justice and brotherhood, have for some centuries been the purveyors of war, the intruders upon the rights of the weak and the exponents of unjustified pride in our own fancied superiority.

We, the bearers of the messages of Isaiah, Micah and Jesus Christ, have all too often been ruthless conquerors and, perhaps worst of all, we have been unable to live at peace even amongst each other. Those parts of the world which we inhabit have been the breeding-ground for most of the conflicts which have afflicted the human race. In our prideful assumption of racial, religious or nationalistic superiority, and in our insatiable competitive acqusitiveness, we, the peoples of the West, have wasted our physical powers in an endless series of religious, dynastic and nationalistic wars and have dissipated our moral strength and influence by failing to practice the principles in which we have professed belief.

We, whose forebears spoke in Biblical times of beating swords into plowshares and spears into pruninghooks, are now devoting our talents to perfecting the ultimate instruments of mass murder and destruction. We speak pridefully of a "clean hydrogen bomb" — a weapon which will kill or maim only some ten million people in a target city, instead of spreading its lethal fall-out over a greater area. We have brought mankind to the terrifying point at which a single mistake by a single fallible human being can encompass its destruction.

We stand on trial before our own consciences and before the conscience of mankind.

Most churches in the United States do concern themselves with local community life. They do this, not by intervening in local politics, but by their influence upon individual citizens, causing them to exercise their rights and to fulfill their obligations in working for such things as better schools, better hospitals and a more compassionate treatment of the handi-

pped. I suggest that this pattern of parochial concern should be more lly extended to the wider community of the nation, to the nation's sponsibility in the family of nations and to the whole community of ankind. Surely, it was not God's will that men, while learning to e at peace with one another within certain man-made political frontiers, ould fail so to control the nation-state as to permit all humanity to e at peace. Surely, it was not intended that any political machinery vised by man, such as the government of a nation-state, should wholly cape from the dictates of moral conscience and thus cause the human ce to trample itself to death in the ashes of fratricidal conflict.

Let us grant that all war is morally indefensible and that, until war abolished, any nation, once it is involved in armed conflict, must make rtain compromises between military necessity and morality. Let us ant further that it is the function of political leadership to make these mpromises, seeking as best it can to distinguish between immoral tion actually deemed essential to survival and immoral action under-ken merely for the sake of a more expedient pursuit of victory.

Is it the function of the churches to join in making these compromises? it not rather their function to see to it that the immorality of certain tions is clearly recognized — that it be understood that a moral crime being committed, even though it be committed out of presumed necessity?

Is it not the function of the churches to exert every effort toward keep-g patriotism within the bounds of morality? Are there not times when e priest, the minister and the rabbi must breast the current of prevail-g opinion, distinguish between true and false patriotism and, if neces-ry, declare:

"My country, much though I love thee, thou art wrong!"

Admittedly, it takes courage to denounce actions or policies under-ken by the government and supported by majority opinion. There are any individual clergymen who have given evidence of such courage, ut they are the exception rather than the rule.

One reason for this is, I think, that comparatively few clergymen closely llow international affairs and, hence, often feel that they lack the ecessary information to form a judgment. But, does it require any reat degree of factual information to recognize the moral turpitude of olluting the earth's atmosphere so that unborn children must pay the rice for our maintaining a lead over the Soviet Union in the techniques f mass murder?

Another reason for silence from so many of the nation's pulpits is, venture to suggest, that many clergymen, along with the majority of mericans, have allowed their sense of moral absolutes to be obscured y the propaganda of self-righteousness with which we have in recent ears been inundated. The communist adversary is portrayed to us so mpletely and unmitigatedly evil that, by comparison, we see ourselves ining with immaculate virtue.

For example: Secretary Dulles recently reaffirmed his determination not to recognize the communist government of China, to oppose its admission to the United Nations and to boycott the Chinese mainland on the grounds that the communist regime was a "bad" government. The moral indictment he presented against the Mao regime was well-documented and persuasive. But then Mr. Dulles went on to say:

"The United Nations is not a reformatory for bad governments. It is an association for those who are able and willing to carry out their Charter obligations, of which the basic obligation is not to use force except in defense against armed attack."

In the light of postwar history, and especially in the light of the events which transpired just a year ago in Hungary and in Egypt, do you consider that is a reasonably accurate description of the present United Nations membership?

The neat Dulles syllogism runs: "They are bad. Therefore, we are good." Does one need any expert information to recognize the fallacy?

The churches have, as I see it, the further duty to unmask sanctimonious hypocrisy, to draw a sharp distinction between righteousness and self-righteousness, and to insist that virtue, in the conduct of nations no less than in the conduct of individuals, consists of something more than recognizing and harping upon the evil in others.

During the past year, you have heard and read much discussion of foreign economic aid, especially of aid to the so-called underdeveloped areas. You have heard such aid denounced as a wasteful give-away, as "operation rat-hole" and as an imposition upon the American taxpayer. You have heard it ably defended on the grounds of enlightened self-interest, and on the grounds that such aid is essential to combat the inroads of international communism; but you have only rarely heard it defended on the grounds of brotherly love, compassion and morality.

The question I put before you is whether there is not also a moral case against discrimination and whether this moral argument is not especially relevant to the work of ministers in those churches whose congregations represent the social elite of the Protestant majority. In a great many communities, the Protestant church represents the old established families, the owners of land, the successful managers of business enterprises, the leading lawyers and bankers — in other words, what we call "respectability." This is another way of saying that many of your congregations probably represent the most clearly defined conservative interest in the community.

The unintelligent or unthinking conservative, in this country as elsewhere, resists all change. The intelligent conservative knows that a certain amount of change is inevitable; that he cannot preserve the status quo, but that he can preserve those elements in the existing order which are morally right and which, because they are morally right, serve the greatest good of the greatest number.

With the advent of the modern weapons of warfare, there is no

nger an antithesis between morality and the instinct for survival. There no longer a contradiction between moral pacifism and true patriotism. he "national interest" of the United States and of every country on rth demands the abolition of war. War has ceased to be an immoral t sometimes effective instrument of national policy; it has become e negation of all policy. Mass murder has become inseparable from ass suicide.

The battle for peace need no longer be a lonely battle.

The implementation of Christ's teaching of universal brotherhood has come the imperative of survival.

Are not these the days when the man of God is entitled to say that od's law must be obeyed not only because it is right but because it has come the simple rule for the survival of mankind?

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HURCH-COMMUNITY RELATIONSHIPS

# *In the World-Wide Mission*

By DR. A. F. WILEDEN
University of Wisconsin

Just what can the church do in the community?

The Church Must Bear Witness.

The Church Needs a Dynamic Program.

The Church Must Integrate Its Program into the Life of the Community.

I am always a little frustrated on this matter of "bearing witness". To e it means that the church and its members are expected to conform standards of personal and group conduct that the church as a religious nstitution proposed to represent. It involves the squaring of actions ith principles. If all men are created equal in the sight of God then seems proper that the church and its members must stand for equality mong men, particularly equality of opportunity. Just why, a short time go, should a person in a certain section of this country, who is responsible or church programs in that area, tell me I should not talk about integra- ons of schools? And why should church bodies be divided on this natter of integration? I have the feeling that what is happening at ittle Rock, today, is as important to the welfare of this nation as was he "shot heard round the world" that was fired at Concord almost two undred years ago. I have the feeling that what is happening there is lso vital to a church that stands for equality of opportunity between aces. Yet other than one major church body, I hear relatively little xpression from the churchmen on this issue.

It seems to me this is just one presently vivid illustration of ways we ail to bear witness. How about the deacon or the elder who enter-

tains his business associates at cocktail parties, or sells questionable literature for a profit, or condones gambling or worse at the county fair? Or how about the presumably good church members who seem to take great delight in gossiping about the pastor (or his wife or family) to the point where it becomes impossible for him to carry on an effective ministry? Or what about the minister who cheats in his report to his bishop?

The church needs a dynamic program in this dynamic world. It is no exaggeration to state that there have been more basic technological changes in this world during the past fifty years than there were in the previous 2,000 years. These tremendous technological changes have produced equally tremendous social changes. For example, often the program of Christian education for both youth and adults has been left in the hands of people "whose heart is in the right place" but who have had no training or experience in such a difficult and also very important educational task. Literature that has been supplied them has been unattractive and often out of date as teaching material judging by modern public educational standards. How can a church exert a dynamic influence in a community or in the world today if it does not hold its children and youth and impart to them the thinking and ideas for which the church stands?

The church must integrate its program into the life of the community if it is to achieve its goal as an effective social institution in the community. It involves the reconciling of special interests, be they church or otherwise, in terms of total community welfare. This is where the church is in a most unique position to help determine the basic values of the community and to help interpret those values in terms of action programs. It can do this partly, of course, merely through its physical presence in the community. It can do much more through the efforts and influence of its laymen. But when you add to these the personal effort and influence of its professional leadership you are arriving at a point where greatest achievement is possible.

Now, in conclusion, I would like to come back to the original assignment your committee gave me: "Church Relationships in the World Wide Mission". I have focused my thinking almost exclusively on the local community, for the very reason that this is the kind of community I know most about. It is also the kind of community that is most important in a very personal way to most of us. It is the kind of community in which we can each do something. But I believe it is also most important in a world-wide way. Except as we live our Christian faith in that part of the world we know, our influence is small in that part that we do not know. The eyes of the world today are on Little Rock, and on Green Lake, and on Main Street, U. S. A., wherever it may be located. We must make sure that, in as far as possible, the things we do square with the things we say — lest what we say goes for naught.

I do not want to imply that we should not keep on trying to lift our

ghts both at home and abroad to those things better and beyond our-ves. This we must continue to do through our missionary or world rvice efforts, or whatever you call them. Much of the good in this orld has resulted from the devoted effort of people who have tried d are continually trying to make others better than themselves — father son, teacher to pupil, giver to receiver. The giver is immeasurably engthened in the process. Sacrifice and humility are of these virtues. ut let us not forget that we cannot reasonably expect of others what we urselves fail to try to achieve, be it cultural or economic understanding d brotherhood here at home or in this shrinking world in which we we. The world front is today challenging us to the best that we have give. It is up to us to give our best both in thought and deed.

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# Plan to Supply Retired Clergy With Homes

*(The Editor has received this notice with the following comment from e undersigned. "I hope you will call attention of your readers to this esent opportunity. We are hopeful demand will require expansion of is plan.")*

Many clergy having lived in Parish owned homes experience difficulty on retirement in finding desirable homes within their abilty to pay.

The Diocese of Western North Carolina has designed a plan to meet st such a situation. At present this Diocese has received one home from n anonymous donor. It is a two story and basement brick house, re-ntly re-decorated throughout, with three bedrooms, two baths, oil heat nd located near bus transportation. It is anticipated more homes will e included in this plan.

The financial objective is to meet the clergyman's ability to pay ir-esptive of the value of the house. A lump sum is to be paid down at me of agreement. The amount of this deposit is subject to agreement nd is expected to be as large as applicant can comfortably pay since it ill be invested for benefit of plan. This deposit will remain the Clergy-an's property, but will be invested by Diocese and the interest to be sed to further growth of this plan.

The house will be leased on an annual basis, the rental to be mutually greeable. The lease will be automatically renewable and only subject o cancellation by the Diocese if agreed conditions are not satisfied. The ccupant can cancel lease upon any anniversary date. This assures the lergyman a life tenancy with opportunity of release in event some mergency makes this desirable.

This plan supplies an acceptable applicant with a high grade home in desirable section of Asheville at a mutually agreeable rental for as long s desired.

Clergy Homes Endowment Committee
Chas. E. Timson, President
2 Howland Road
Asheville, N. C.

# Highlights of Bishop Horstick's Message

I do not mean to be critical of what we observed for we avoided very carefully any comparisons or a statement to the effect "we do it this way and ours is the better way." We had to take into account the weight of the centuries of history and the tradition that lay behind all that we saw — a weight that had to do not only with the traditional manner of doing things but also a weight of grimness in matters religious, spiritual or theological. The Scriptures are sermonized in heavy theological language with an urgent appeal that it be translated into simple terms. How frequently we inquired about parish halls, church suppers, a Christian social community life and found none. You don't go to a cinema (movie to us) because it isn't Christ like. There seemed to be no hint of a smile in Christianity, much less a good laugh. Two devastating wars that left most cities eighty to ninety per cent in ruins cannot help but leave their mark on the souls and a conscience of its people.

Someone said that the Anglican Communion is like a garden that has been weeded. But sometimes even here flowers, grain and fruit are thrown out and little is left. Unfortunately remain the small town walls that have been reared by the town dwellers that have to be breached. Such traditions that we may have had are left behind. We remain behind with a thinly scattered flock and do so much with so little.

These are not our people, they are Christ's; it is His Church, not ours. At best, in a sense, we can expect to be the shepherd's dog for the Lord is the Master and we must look to Him for direction. Certainly the brush salesman doesn't sit at home doing wishful thinking. Our Lord in the Beautitudes had much to say about the blessed but He never said Blessed are the stupid.

Completely at the mercy of the elements, I am amazed that farm folk are not all complete atheists! But living close to nature they probably have a far better grasp of the ways of the Almighty than we do. An isolated community was the jumping off place either for the young man to begin his ministry or the place where the misfit was sort of tied out to pasture. Only by the grace of God in most of these places has the Church survived. There are still those waiting for the call (at five to six thousand a year) to go to a place of larger (whatever that means) service. How often such a big hullabaloo is made over trivial things and so little is said over matters of grave importance. And how often we get tangled up in ecclesiastical trivia. When our friends come, will they stand up in judgment upon us because of what they shall see if the wealth of this vast land but find us lacking in fulfiling our tasks as Ministers of the Gospel of Christ?

ELEGATES to the annual National Episcopal Conference on Town and Country nurch Work, Green Lake, Wisconsin, October 21-25, 1957.

# Division Doings

by the Staff
of the Division of Town and Country of The National Council

THE picture above shows most of the 105 delegates who participated in the Town and Country Convocation and the National Episcopal own and Country Conference last October at Green Lake, Wisconsin. See Nov., 1957 *Crossroads*). These meetings are past history by now, it the picture serves to remind us that there were 64 Episcopal clergy, 5 Anglican clergy from Canada, 12 wives and delegates, and three lay elegates — two of whom were women. A further break-down shows presentation from 34 Episcopal and 19 Anglican dioceses scattered roughout all of the provinces of both national Churches. These facts nd to substantiate a claim that this was one of the most significant and ost representative gatherings on the subject of Town and Country Church ork ever to be assembled in the Anglican Communion. A more com- ete report of the Episcopal Conference will soon be available upon quest, and the coming issue of *Town and Country Church,* published the N.C.C.C., Department of Town and Country Church, will carry a mmary of the Convocation happenings.

Several other meetings have been held in recent months which have their own degree of significance within the whole Town and Country picture. Two of these, sponsored in part by the N.C.C.C. Department of Town and Country, and participated in by the Episcopal Division staff and other representatives of our Church are reported elsewhere in this issue of *Crossroads*. Others briefly are as follows:

1. *Consultation of Workers in Indian Fields,* held at Roanridge, Nov. 8-15. Under auspices of the Division of Domestic Missions and the Town and Country Work Division of the Episcopal Church and as a long awaited result of a recommendation made by the Survey of Indian Fields conducted by the Unit of Research in 1955, 26 representatives of practically all of the areas where our church works with American Indians, came together for the purpose of exploring their common problems and approaching solutions to them. This appears to be the first such meeting ever held within the Episcopal Church and simply in terms of better understanding and greater fellowship its results should be far reaching. Beyond this, however, there is real hope that such a constructive approach will aid the Church in its ministry to the Indian people. More details of the meeting are available upon request and will possibly be published in a future issue of *Crossroads*.

2. *Meetings of the Directors of Regional Institutes of the Student Field Training Program of the Division,* held at Roanridge, Nov. 4-5. In order to review past accomplishments and problems, and to plan ahead the Directors of the regional institutes met for two days with Division staff and seminary consultants and came up with a revision of the Manual on Student Field Training and an agreement as to the over-all emphasis of the program. The group faced the fact that there is much competition for seminary students in the summer time now and agreed that this Program should be an extension of the students' theological training into the area of giving him direct first-hand experience under adequate supervision with people in real-life situations. The desirability of bishops enrolling their candidates in the program was pointed out and the continued need for supervisors and training situations for students was considered as being of major importance.

3. *Consultation on the Small Church School,* held Oct. 14-25 in New York with participants from the Overseas Department, the Division of Town and Country, and the Department of Christian Education. This gathering headed by the Rev. Dr. Ira England, special consultant on materials for the small church school, and attended by Smith Lain from N.T.C.C.I. at Roanridge, and Tom McElligott, Canon Missionary of North Dakota as representing Town and Country, explored common ground in problems faced by overseas mission work, ethnic groups here and abroad, and isolated small groups here at home. A January follow-up meeting to concentrate on the Town and Country aspect of this work was planned and will just have taken place as this issue of *Crossroads* is published. Several discussions at the Conference at Green Lake in

ctober, and a number of written comments in answer to an announce-ent in the Division Newsletter have been most helpful in guiding the nportant work that is being undertaken in this field. Further sugges-ns are still being solicited.

Activities of the Division staff have included a variety of items in-lving field travel as well as desk work. Bill Davidson attended a fine own and Country Clergy Conference in the Diocese of Dallas, held nder direction of Prof. E. Dargan Butt, of Seabury Western, and Donald lark, Executive Secretary of the Diocesan Department of Missions. Some 5 clergy spent two days at these sessions at the Crazy Water Hotel Mineral Wells, Texas. Bill also had the privilege of addressing the e Dee and Charleston Convocations of the Diocese of South Carolina late November and took advantage of this trip to visit some of the gnificant pieces of advance and town and country work going on in at Diocese. Cliff Samuelson has found himself involved in much of e administratve work of his office, what with the year-end demands budgets for 1958 and reports from 1957; getting ready for the an-al meeting of the National Advisory Committee to be held at Roan-dge, Feb. 4-5; and attending to matters connected with the December eeting of National Council. Cliff has also had much to do with the ntinued operational program of the N.T.C.C.I. at Roanridge. The hapel of the Redeemer, now in the new building on the Institute rounds is growing rapidly and seeking to serve an expanding com-unity in the area of Roanridge under the leadership of Vicar Dick Allen.

The Division staff as usual has participated in a number of coopera-ve activities with other denominational town and country leaders and ith the N.C.C.C. Department of Town and Country and Dick Comfort, s Executive Secretary. Bill Davidson attended the Ashland, Wisconsin nd Billings, Montana meetings reported elsewhere in this issue and he so represented the Home Department at Home Missions meetings at e Triennial Assembly of the National Council of Churches held at . Louis, Missouri, December 1-8. Both secretaries have been active in e New York seminar on Theology and Rural Life which is devoting s monthly meetings at present to a study of the philosophy under which e various town and country church groups operate with a view to -examination of our purposes and functions. An attempt to report ndings of these deliberations to R.W.F. members will come in a future sue of *Crossroads.*

It seems fitting to close "Division Doings" this time with the good ews just received that there will be a National Rural Life Conference the Anglican Church of Canada, to be held at St. Andrew's parish, rimsby, Ontario, beginning Tuesday evening May 6 and continuing rough Friday noon, May 9. The Conference will be on an invitational sis, the effort being to make it a widely representative one. Some legates from the Episcopal Church have been especially invited to at-nd and to participate in the program.

News of other conferences planned and being held, copies of reports or findings of such conferences, and invitations to attend or assist in planning or providing for the same, are always welcomed by the Division of Town and Country, 281 Fourth Avenue, New York (10), N. Y.

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*(The following article is the copy of a document prepared and distributed by the Department of Town and Country Church of the National Council of Churches of Christ in the U.S.A. Attention of CROSSROADS readers is called to the fact that this is only a proposal, but it attemps to deal realistically with the problem of Church competition in the local community. Readers are invited to study the suggestions and offer comments to the Editor).*

# Interchurch Relations

## IN TOWN AND COUNTRY COMMUNITIES

IN VIEW of the rapidly changing rural scene, churches must make necessary adjustments, so as to have a realistic ratio between the number of churches and the number of people in the community, a ratio that makes possible an adequate program.

This is particularly acute in areas where villages and neighborhoods are losing population and therefore can no longer adequately support the existing churches. The resulting harmful church competition weakens the spiritual and moral foundations of family and community life, which members and congregations have a responsibility to build.

The following principles can assist rural churches and church leaders to face forthrightly their situation and make such adjustments as will give them a church setup that adequately serves the community.

### I. IDEAL RATIO

A. Ideal ratio is one unified evangelical church program for each community of 500 to 1,000 population, reasonably accessible to a central church building. The program should be administered as a unit, but it should not preclude the continued existence of several congregations who meet separately and regularly for some phases of the program; for example, worship, fellowship, study groups, etc.

The minimum standard of service and equipment for such a church should be:

1. Resident pastor devoting full time to the work of the ministry;
2. Public worship and religious training every Sunday;
3. Adequate program of Christian education;
4. Programs for all age groups;
5. Program of pastoral visitation and counselling;

Adequate program of community service;
Edifice reasonably adequate to meet the needs of the community for worship, religious training and service.

The ideal ratio of improved services may be achieved by local people the following ways:
Through enlisting the assistance of the comity committee of a state council of churches in establishing a denominational community church;
Through unconditional withdrawal of all the churches in favor of one church. This may be achieved by the assistance of denominational executives;
Through the formation of a federated church;
Through the development of an interdenominational larger parish with a unified ministry.

## II. HARMFUL COMPETITION

Harmful competition shall be said to exist in a field when:
There is more than one church for each 500 people;
A church fails to plan jointly with the other churches for the complete religious life of the community;
Any one of the churches shall fail to provide the following minimum service, either in its own program or through joint planning:
A minister accessible for pastoral care,
Weekly worship and Christian education,
An annual vacation church school,
A women's organization,
A men's organization,
A youth program.

The following situations shall be considered justifiable exceptions to the foregoing principles:
Sectarian views are being set forth by one or more churches which are not in keeping with evangelical fellowship or Christian faith;
Administration of an extended missionary enterprise makes it advisable for a church of that denomination to exist in the center of population to unify outlying, struggling congregations;
A cultural group exists in the community whose needs cannot be met by the other churches.

## III. COOPERATIVE PLANNING

Joint cooperative planning shall be said to exist when:
Each church names representatives to a central committee which initiates plans in which all churches participate, both in program arrangements and personnel, such as a community-wide religious census, special evangelistic meetings, community vacation church school, weekday religious education, unified church canvass;
The professional leaders of the churches are selected in joint consultation so as to provide the widest range of capabilities and skills,

with the understanding that each leader is responsible to the entire community in the area of his or her special capabilities and skills.

## IV. WHERE MISSION AID IS INVOLVED

Master List Agreement

A. Each administrative agency of a denomination granting aid of any kind (e.g. financial assistance for building, program, or salary support or grouping of churches under one minister when these churches are not located in one geographical community) to local churches will upon request of a council of churches join with the nearest comparable administrative unit of other denominations constituent to the council making the request in the preparation of a complete listing of all aid-receiving churches and indicating the amount and kind of aid.

B. The council of churches having requested the listings will make a comprehensive tabulation and will furnish with this tabulation the pertinent information on population by minor civil division as made available in the United States Census.

C. The council of churches will, upon completing the tabulation of the information provided, call a meeting of all administrators related to the council to consider:

1. The subsidizing of churches adjudged to be competitive on the basis of the nationally approved comity principles, or on the basis of state approved comity principles if they deal with such situations;
2. Areas where locally paid leadership is in competition due to over churching;
3. Areas where there is inadequate leadership, in either quantity or quality.

D. The object of discussion shall be to reach satisfactory agreements on

1. The elimination of the competitive use of funds granted to churches or pastor so that all mission funds may be expended where there is the greatest opportunity for efficient and effective expansion of the church, and
2. To provide each paid leader with a field of responsibility comparable to his native ability, training and experience, and
3. To provide every community, within the area being considered, the most efficient aid and the most capable leadership available at that time.

E. When the administrators, called together by a council of churches have reached decisions which seem at that time to be the best adjustment possible, they will agree upon a time when the churches involved will be called into joint consultation under the combined leadership of these administrators in an effort to gain their full and hearty support of the desired adjustment or the acceptance of an adjustment which does gain their full support.

F. When an administrator and the unit he represents enter into this agreement and the process herein set forth, it is not to be assumed that

hereby has the authority to execute all joint decisions of adjustment that having the authority it is always wise to exercise it; the loyalty, pport, and good will of each church to its denomination and to the umenical movement shall always be taken into consideration.

## V. METHOD OF IMPLEMENTATION

The National Council of Churches is requested to approve these inciples and refer them to its constituent denominations as helpful.

When a denominational board has approved these principles it is re-ested to notify its state conference or synodical executive of such action, ging that each ecclesiastical unit in an official session study them.

The Division of Home Missions of the National Council of Churches, on being notified of denominatonal approval should notify the state uncils of such action, urging them to discuss these principles in official ssion.

Both the state conference or synodical organization and the state uncil of churches should carry on a program of education to inform e local churches concerning the adoption of this set of principles.

Upon adoption by the Division of Home Missions, the Department of wn and Country Church shall be encouraged to:

Approach all seminaries of the denominations having concurred in these principles in an effort to have an understanding of these principles as a part of the education of all ministers;

Approach all program committees planning in service training cirriculum, asking them to make a place on the program for a presentation of these principles;

Approach the program committee of the Association of Council Secretaries, seeking a place on this program at the earliest possible date;

Approach state councils of churches, pastors' conferences and county council assemblies for a consideration of these principles.

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This document is a revision of an earlier statement on Churching the ural Community Cooperatively. There are numerous reasons for this w version. The social patterns of rural life are changing. Modern nsportation and communication have not only largely freed rural people f isolation but have subjected them to the pressures of commercialism, nbanization and secularism. The impact of change demands alert coperation of the churches if the gospel is to be propagated effectively oday among rural people.

(Approved by the Committee on Management of the Department of own and Country Church at the National Convention on the Church n Town and Country — October 16-18, 1956 — and by the Executive oard of the Division of Home Missions, National Council of Churches – December 9, 1958)

# Cooperative Regional Conferences On Problems of the Town and Country Church

THE REV. WILLIAM DAVIDSON

CHURCHMEN of various denominations, including Episcopalians, were looking for answers to questions when they met at Ashland, Wisconsin, Nov. 6-7, 1957 and the following week at Billings, Montana, Nov. 12-13. Some of the questions were like these: What does the Church do when its constituency disappears because of the declining population of its community? How can the Church survive and maintain its ministry when the economy of the community drops suddenly and permanently, or even when there is a severe depression for a relatively short period? And even more important than these qustions, How can the whole Church make an impact upon the community and its majority of un-churched population, when there is such competition among Churches for very existence that there is no vision of the community task and no ability to fulfil it?

These are questions which have increasingly become the concern of the Department of Town and Country of the National Council of Churches and its Committee on Management, composed of Town and Country executives of all cooperating denominations. Answers are not coming readily, but efforts are being made to produce them. For instance, the proposal called "Interchurch Relations in Town and Country Communities," printed in this issue of *Crossroads,* is one approach. It deserves our careful consideration, for even though most Episcopalians are reluctant to enter into agreements with other denominations to close churches or refrain from opening new ones, the logic of common sense makes it plain that the cold facts of some Town and Country communities are such that some cooperative program will eventually be a necessity. Without such an approach, missions' aid from outside the local area continues to be expended by several denominational groups to support their counter parts in the community in their competition with each other, thus preventing any real gain for Christianity there.

Another approach has been less "ivory tower" in its attitude, perhaps. This is the one that prompted the gatherings in Ashland and Billings. These were meetings under general sponsorship of the Department of Town and Country (N.C.C.C.) and State and local councils of Churches, which attempted to face specific regional problems and clergymen, laymen of various denominations, college and university experts and other interested people.

At Ashland on the campus of Northland College some 75 persons spent two days together in studying the problems of the "cut-over" area involving 18 counties in northern Wisconsin. An excellent paper by Prof. A. F. Wileden of the Rural Sociology Department of the Uni-

rsity of Wisconsin pointed out that in this predominantly rural area pulation losses by migration between 1950 and 1957 have been the perience of every county, with the total loss as high as 25% in some unties. At the same time income, and especially farm income, has fallen nsiderably over the period and places most of the counties in the w-income bracket. All this, resulting largely from the withdrawal of tensive forestry operations because of the present depletion of the forest sources, has had its effect on the churches, as shown by a Study of e Churches of Northern Wisconsin, prepared by the American Baptist ural Church Center at Green Lake, Wisconsin, cooperating with the isconsin Council of Churches. Figures in the study make it evident at the whole area is relatively un-churched due to its sparsely settled ture and because most non-Roman Catholic and non-Lutheran churches, well as many in these denominations, are small churches in multiple-rish arrangements, with the usual problems of short-term ministry, nominational aid, etc.

With the analysis provided by this background, the delegates at Ash-nd tackled specific problem areas, as follows: (1) Unchurched areas, ) Over-churched areas, (3) In and Out migration, (4) Ministerial orale, (5) Policies and missionary aid, and (6) Reaching the resort ople. Later the whole group divided into two planning sessions on equate churching of the community, and County and regional co-eration. Frankness prevailed in these discussions, especially at the point non-cooperation on the part of Episcopal Churches and other non-uncil churches. On the matter of comity agreements through Council forts, one Episcopal delegate raised the question: "Shall we stay out the Council and cooperate to the best of our ability; or join it and unable to enter actively into all its activities?" Those present agreed at the latter was the more acceptable position. Results of the con-rence might be summed up as follows: (a) there is a continuation com-ittee charged with future planning; (b) a strategic part of the planning ill be to have a series of Little Northlands" (similar conferences in cal communities or county areas) to disseminate the information gained d the points of discussion produced at Ashland to church people at e "grass roots," (c) local churches and clergy, as well as denomina-nal executives, will be encouraged to establish a strategy for their urches in the light of these facts, and (d) the facilities of Northland llege and other institutions will be requested and possible staff as-stance for a program to stimulate local discussion groups may be made ailable through the cooperation of the College and the state council churches.

The conference at Billings, Montana was the continuation of an initial nference on "Churching Sparsely Populated Areas" held in Bismarck, orth Dakota in 1955. Almost 90 persons representing 11 denominations et the the First Methodist Church in Billings to have a good look the Great Plains area, under the leadership of Dr. Carl F. Kraenzel Professor of Rural Sociology at Montana State College and author of

"The Great Plains in Transition") and to dig into problems through three workshops as follows: (a) Leadership training and recruitment (b) cooperative relationships, and (c) Techniques of Christian outreach. Dr. Kraenzel defined the area of concern as the semi-arid (as contrasted to humid to the east and arid to the west) region between the 98th Meridian on the east and the foothills of the Rockies on the west. He described it as a unique region containing 20% of the land area of the U. S., but less than 4% of its population. In a profound analysis of the area, the professor established that the culture and institutions of the region to a large extent have failed to become adapted to it because being imported from the humid east, they have not observed the characteristics of *mobility, flexibility,* and *capacity for reserve* which are imperative to adaptation. Being *semi*-arid the region can tolerate such institutions, whereas they would have to become adapted or perish in the arid regions; but they are seriously limited and many times fail again and again because they do not take into account the nature of the region. Because of the immensity of the area in relation to its population, and because of the uncertainty of economic stability, Dr. Kraenzel warned the church to view the region as requiring unique planning, taking into account the high "Social Cost of Space," minimizing duplication of efforts, and developing adapted techniques.

The three Workshops, while laboring under the handicap of not enough continuity of members from the Bismarck conference (the mobility of clergy hazard is hereby demonstrated), produced some valuable results and laid the ground work for further discussion. The delegate body, speaking through a findings committee, recommended the setting up of a continuation committee to be representative of all denominations and of the whole area. The responsibility of this committee will be to (a) plan another conference for the purpose of adopting a cooperative strategy for the Great Plains area, (b) make every effort to involve denominational officers, executive secretaries, bishops, and Councils of Churches officers in the whole program and to assist denominational groups to do their own strategy planning for the area, (c) enlist the help and cooperation of government and college experts and the Great Plains Council in forwarding this planning, and (d) attempt to establish through cooperative action pilot-projects in specific localities within the region for the purpose of conducting research and furthering the total cooperative program.

There is no doubt but that this approach, through regional conferences and planning, to the Town and Country church problems of various areas of our country is going to be an effective one. The response and interest on the part of Episcopalians to these two conferences and their leadership in them gives evidence that we should continue to cooperate in them. Our position, however, in regard to the extent to which we may go in such cooperation and the policies which should govern such action is not clearly defined and will require clear thinking and statesman-like behavior on the part of our delegates to such meet-

gs if our church is to continue to be welcome and included. Furthermore, would behoove the whole Episcopal Church to "lay more seriously heart the great dangers we are in by our unhappy divisions" (Prayer ook, p. 37) and decide where we stand as a Church on such matters id problems as those that have confronted the Ashland and Billings nferences, and the scores of other such that will take place on larger smaller scale about the country in future years.

*Episcopal Church Delegates Attending*

nference on "Strategy For Northern Wisconsin"
The Rev. R. C. Bell, Chippewa Falls
The Rev. F. A. Cheever, Superior
The Rev. H. B. Connell, Park Falls
The Rev. Wm. Davidson, National Council
The Rev. Harold Goety, Hayward
The Rev. R. S. Ottensmeyer, Superior

nference on "Churching Sparsely Settled Areas"
The Rev. William Anthony, Salina, Kansas
The Rev. Thomas Barranger, Roundup, Montana
The Rev. Alan Cheales, New Castle, Wyoming
The Rev. Milton A. Cockson, Lewistown, Mont.
The Rev. William Davidson, National Council
The Rt. Rev. Conrad H. Gesner, Sioux Falls, S. Dak.
The Rev. John Hannahs, Powell, Wyoming
The Rev. J. H. Hill, Billings, Mont.
The Rev. John Holton, Mandan, N. Dak.
The Rev. John Hay, Virginia City, Mont.
The Rev. Thomas McElligott, Fargo, N. Dak.
The Rev. Thurlow C. Nelson, Glendive, Mont.
The Rev. Richard Price, Big Timber, Mont.
The Rev. C. C. Putnam, Jamestown, N. Dak.
The Rev. Martin Risard, Bridger, Mont.
The Rev. F. G. Sherrill, Dickinson, N. Dak.

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# *Evangelism*

By ROBERT A. LAUD HUMPHREYS
Seabury Western Seminary

"Every priest of the Church from the bishops down must be a mis-ionary. We cannot be merely pastors of the faithful." This is the nallenge of evangelism. It is by no means a question of "evangelism" s. "catholicism"; for evangelism is implied — indeed, it is demanded — the very nature of Catholicism. Evangelism is the natural product f living the Christian life: moving from the altar and the individual's fe of meditation and prayer, thru the Christan's performance of his

daily duty to his Lord. The love of God must by its very nature reach out — or it ceases to be love. The Christian asks the question, "Who lives next door to me?", and he makes the amazing discovery, "It is Christ!"

The Church — and the individual Christian within the Body — must by the very nature of their vocations, spread the Love of the Lord to all within their reach. It is in the recognizing of our vocations, that we become missionaries and evangelists.

The Priest is Pastor to all the people within his Parish. This has long been the accepted definition of the pastoral function of the Priesthood. And yet one's parish is not just that group of people who, for the most part, live on one side of the tracks and happen to attend your services. "Every Priest's parish extends half way to the next Priest's altar." To the furthest point of the territory given into his charge he is bound to work for the salvation of all who dwell there, however numerous they may be. To have brought a few thousand pagans to the faith out of a countless number does not give him the right to rest.

There is a double compulsion which drives the priest to the performance of the evangelistic task. The first is the crushing knowledge that the eternal welfare of each soul within his Parish (as defined above) is, to a greater or lesser degree, his responsibility The second motivation lies in his love for the Church. The growth of the Church depends upon God, of course, but this growth will come only through God's people.

It is the sad state of the contemporary world which makes this motivation most acute in these times. It was the increasing paganization of France which caused the intense evangelistic zeal of the Priest-worker and Catholic Action movements in that country. It is the mass secularization of America which challenges the Church not only to maintain Her standards but also to declare an active war against the forces of secularization. It is the advance of Communism which necessitates a general awakening of spiritual forces around the world.

But we must relate this task, which confronts Christianity as a whole to the specific problems of the American priest in "the average American Parish." First, let us assert that, no matter what the particular situation which the priest faces may be, his primary task in evangelism is that of strengthening his own spiritual life and the inner life of his people. The maintenance of a sound Parish organization; the regular and decent administration of the Grace of God in His Sacraments; instruction in prayer life and the Faith of the Church; the maintenance of an active Church School program; the normal rounds of calls on his communicants — all these must be kept up along with the program of evangelism. There can be no reaching out for souls, unless the foundation upon which we stand is firm. We must have the Divine Life within us in order to communicate it; and it is the communication of the Divine Life, of the Love of God, which is the essential feature of evangelism. With perhaps rare exceptions, those souls who stand in need of Christ's Love in His Church will not be attracted into it by empty fanfare, publicity and

thusiasm. Much less will they be argued into the Church or forced the shrewd tactics of the priest. Only love will bring those who ed Christ into His Body. The bulk of the evangelistic task lies in e development of what Michonneau calls "Mission Communities." It only when Faith and Charity reign within the Church that the Church able to be a heaven in the community.

As shocking as it may be to our egos, the activity of evangelism is ore the activity of the lay vocation than of the priest's. This is not say that the priest dare ever fail to provide organization, guidance d support to the missionary work of his flock. But, it is basically the ork of his flock.

Neither does the task lend itself to the laity as individuals. Catholic tion is corporate action. "It's hard to do things alone." The task evangelsm is particularly well suited to the Lay Apostolate groups. ere, laymen of like interests or occupations band together — house- ife with housewife, factory worker with factory worker, farmer with rmer, doctor with doctor — in order to discuss and live the Christian e. The purpose of this Catholic Action cell is also its means for angelism: incorporation. These people of like interests incorporate others like interests into their common life, prayer, study, work and thought. his is the basic unit of evangelism. It provides the possibility for at essential, personal relationship, yet maintaining that corporate at- osphere without which evangelism is spineless. Most of the Parish's issionary activity in the community will be carried on on this basis. It the first level in one's reaching out to his neighbor.

"There are no infallible methods for bringing a free will to a decision. ll tricks, all strings, all recipes are not only useless, because ineffective, ut also ridiculous, because not connected to the goal to be obtained. hey are thus odious, for they seem to do violence to the inner sanctuary the soul. Finally, for those who see clearly they are sacrilegious, be- use they try to usurp a function which belongs to Divine Grace alone." his quotation should serve not only as ample warning against our often esperate attempts to force a conversion or a confirmation, but also gainst that form of soul winning which is best known as "revivalism". here is just as much force — and just as little real, Christian love — volved in the manipulation of emotions as there is in the twisting f an arm. This can scarcely produce the free act of will, prompted y love, which we desire from those we seek to incorporate into Christ's ody. This is not to say that we should avoid having services and reaching and teaching missions which are not only open to the general ublic but actually aimed toward them. The use of the more familiar unes of the Hymnal and of non-liturgical services in order to interest thers is an important part of the action of evangelism. Such services, owever, should neither concentrate on emotional force nor replace the gular liturgy of the Church. Well publicized teaching missions, with atchy titles and dealing with relevant and vital problems, can be of reat value in acquainting others with the Church's teaching It should be

remembered that the outsiders come to have their questions answered, so a question period at the close of the evening is of the utmost importance.

Advertising, the skillfull and frequent use of all the means of communication, is of the utmost value. The possibilities of running regular notices, frequent ads, and perhaps even provoking expositions of the Church's teaching on relevant questions, should be looked into. Tract racks in bus and train terminals and hotel lobbies can also prove valuable. Above all, however, it is to be remembered that you and your people are the best publicity channels your Church has. It is the person who has you to comfort him in his sorrow or who has come to know you over a cup of coffee at the corner drug store or who has heard you speak at a luncheon who will turn to you and the Church one day.

The person is the chief means of Grace. And it is in the personal association between members of a cell group that the task of evangelism is accomplished. It is in loving all the souls in your Parish, and in praying for them, that they will be drawn to the fullness of the love of God as found in His Church.

What, then, is evangelism? "Certainly it is not a question of increasing the number of members in the Church, or of recruiting great numbers of militants, or of organizing grandiose manifestations. Rather it means opening the Christian way of life to men. It means aiding them to enter into Christian life more completely. It means helping them to begin giving themselves to God, or to give themselves to Him more deeply. All things converge toward this end."

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# RURAL MINISTERS — work long day

*Reprint from Science for the Farmer.*

By S. W. BLIZZARD, B. B. MAURER, G. A. LEE

MOST OF US are not aware of all the things which a rural minister does for his church and community. Much of his time is devoted to administration (behind the scenes work) to keep his church program going efficiently. Almost two-thirds of his time is spent working alone or with one or two persons.

To show how much and what kinds of work rural ministers do each day, national officials of 22 denominations selected a group of parish ministers serving churches in each geographic region of the United States. Each clergyman was asked to keep a complete record of his activities, personal, family and church — for one day, selected at random. The composite diary of these rural ministers represents a cross section of a six-month period. Supervision of the analysis of this data was done at this Station under special funds from the Russell Stage Foundation.

*Total Working Day.*—In his total working day the rural minister performs five roles, figure 1. More than a third of an average work day is spent on parish administration. In this role the minister takes care

the many details of church business. He arranges publicity, meets
h the official boards, checks on the maintenance of the church build-
g, helps raise funds, and reports to the denomination headquarters.
e largest block of administrative time is taken up with clerical and
nographic work — writing letters and mimeographing.

The role of pastor requires one-fourth of his time on an average
y. In this function he visits parish members in the hospitals as well as
their homes and he counsels with those who have problems to talk over.
Nearly a fifth of his average work day is devoted to being a preacher
d a priest. On the average day he works on his sermon for 34 minutes
d uses 23 minutes for other preparations. As a priest he performs
ddings and conducts funerals, he confirms new members and baptizes
ldren, and he leads people as they worship. In addition, teaching
nday School and membership classes, and leading study groups takes
s than one-tenth of his working day.

On the average day he works 61 minutes as a parish and community
ganizer. To do this he attends group meetings in the parish and helps
em plan their program. He also works with schools, civic groups,
ricultural associations and health services for community improvement.

*Unique Problems Arise.* — The minister's work schedule varies accord-
g to the day of the week. On Saturday he spends a great deal of time
tting ready to preach on Sunday. Confirmation classes are most likely
be held on Saturday when children are not attending public school.
nday tends to be taken up with administrative work, denominational
ties and community organization activities. Pastoral calling and counsel-
g is more likely to be done between Tuesday and Friday. There are
ceptions every day. Even on weekdays some unusual or emergency
ty interfers about half the time with whatever schedule the minister
es to keep.

*The Minister's Complete Day.* — The rural parish minister's complete
y is 16 hours and 9 minutes long. His complete waking day — from
e time he arises in the morning until he retires at night — may be
vided into personal, family, and church activities. All activities for his
mplete day are shown in figure 2.

*The Man Himself.* — These rural ministers all have college degrees and
e graduates of theological seminiaries. Their average age is 42 years.
ie typical year when they began to serve as ministers was 1940. They
e married and there are usually two children in the family. The
edian number of church members is 200. The church school member-
ip med'an is 162. The median budget is $7,500. The cooperating
nisters have been serving their present parish three years.

The rural minister is a highly trained specialist in religion. The co-
erating ministers in this study spent seven years in training after they
mpleted high school. They wish to render the best service to the church
at their training, experience, and time permits.

*Implications.* — To meet religious needs and achieve church goals in
e rural community, parishioners (and particularly lay leaders) may

find it to their advantage to ask how efficiently they are using the time of the minister. Is he "a-jack-of-all-religious-jobs?" Or is he a specialist who ministers where technical religious knowledge and special skills are required?

Thoughtful parishioners may want to ask how much of the church leadership is shared by participating lay people? How much friendly calling and budget raising is done by parishioners? How much typing and mimeographing is done by young people in the church? A study of your minister's work day may show you where you could share in making the church program more effective.

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# New Members

RWF Memberships paid at the annual meeting at Green Lake, Wis., Oct. 24, 1957. The money for these memberships was sent directly to Miss Constance Vulliamy.

The Rev. Patrick C. Lee, St. John's Mission, Box 172, Ericksdale, Manitoba, Canada
The Rev. Reginald P. T. Gillard, Box 62, Macklin, Sask., Canada
The Rev. Hugh James Allan, Peguis Indian Reserve, Box 9, Hodgson, Manitoba, Canada
The Rev. Thomas D. W. Allen, 1604 Gorse St., Prince George, B.C., Can.
The Rev. Lawrence B. Jones, Box 906, Mattituck, L. I., New York
The Rev. W. Ross Baley, Box 446, Keystone, W. Va.
The Rev. Richard C. Allen, Rt. 3, Box 371, Parkville, Mo.
The Rev. Michael P. Regan, One Winter Stree, Houlton, Maine
The Rev. James P. Trotter, 1424 Canal Drive, Turlock, Calif.
The Rev. Frederick F. Valentine, Jr., 252 Diamond St., Elkins, W. Va.
The Rev. Richard S. Miller, 111 Sixth St., Baraboo, Wis.
The Rev. Wesley A. Perschbacher, 408 E. Harris, Cadillac, Mich.
The Rev. E. C. Newlin, Box 375, Danville, Ky.
The Rev. Charles Noble, Rt. 1, Sault Ste. Marie, Ontario, Canada
The Rev. Donald A. Neish, St. Mary's Rectory, Bayfield, Nova Scotia, Can.
The Rev. Edward Morgan III, Hague, Virginia
The Rev. Hector G. C. Bousfield, St. Phillips Church, Turtle Lake, Wisc.
The Rev. Wm. J. White, Box 23, Bedford, Quebec, Canada
The Rev. S. A. Seaton-Elliott, The Vicarage, 737 N. Main St., Pontiac, Ill.
The Rev. George T. Pattison, Box 385, Mission City, B. C., Canada
The Rev. J. Paul Eaton, 1102 Wisconsin Ave., Gladstone, Mich.
The Rev. Donald W. Clark, 2220 Main St., Dallas, Texas
The Ven. Thomas F. Frisby, 415 S. Lincoln, Greenville, Mich.
The Rev. Richard G. Baker, Box 203, South Haven, Mich.
The Ven. Walter W. McNeil, Jr., 1551 Tenth Ave., North, Seattle 2, Wash.

ıe Rev. Alan B. Cheales, 10 W. Winthrop, Newcastle, Wyoming
ıe Rev. Malcolmn P. Brunner, 297 N. Main St., Richland Center, Wis.

*newals*

ıe Rev. Richard Comfort, 297 Fourth Ave., New York 10, N. Y.

# Change of Address

v. Richard C. Allen, Box 371, Rt. 3, Parkville, Mo.
v. D. T. Gleason, 7200 Walker Mill Rd., Washington 27, D. C.
pt. Robert Jones, 662 6th Ave., New York 10, N.Y.
nan R. I. Brown, Box 495, Lake Wales, Fla.
v. Philip Kemp, Provo, Utah
v. Edgar Alan Nutt, Hamburg Turnpike, Hamburg, N. J.
v. Eugene Stillings, 36 E. Pa. St., Shelbyville, Ind.
v. Francis C. Tatom, Jr., 213 S. Vine St., Marshfield, Wis.

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## FOLLOW ME!

Who answers Christ's insistent call
Must give himself, his life, his all,
Without one backward look.
Who sees his hand unto the plow,
And glances back with anxious brow,
His calling hath mistook,
Christ claims him wholly for His own;
He must be Christ's and Christ alone.

JOHN OXENHAM

The time has come for us to make a move, not only from strength, ıt from wisdom and from confidence in ourselves; to concentrate on ıe possibilities of agreement, rather than on the disagreements and ilures, the evils and wrongs, of the past. It would be folly to expect ıick, easy or total solutions. It would be folly also to expect hostility ıd fears suddenly to vanish. But it is equal, or even greater folly to do othing; to sit back, answer missile with missile, insult with insult, n with ban.

LESTER B. PEARSON
*Nobel Peace Prize Lecture*

## A SPIRITUAL BOND IN FELLOWSHIP

Whether you are a clergyman or other church worker . .

Whether you are a layman or woman . . .

Whether you live in country, town or city . . .

YOU HAVE A PLACE IN THE RURAL WORKERS' FELLOWSHIP

Through your membership in the R.W.F. you help promote local a national fellowship and spiritual growth of all persons interested in to and country church work.

You can join with us in our Cycle of Prayer, in which every mem is remembered in our private devotions upon a particular day seve times a year.

You receive the best literature on the town and country printed tod

Through your membership you give the National Council, and Division of Town and Country work, your support, advice, co-operati and encourage them in their great task.

Through your membership you assist your Diocesan program for advancement of the Church in its town and country areas.

Membership in the R.W.F. identifies you as being a person vit interested in serving God in town and country areas.

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## JOIN THE RURAL WORKERS' FELLOWSHIP TODAY

To Miss Constance Vulliamy, Treasurer
Parkville, Missouri.

Please enroll me as a member in the R.W.F.

(_____) Regular Member. $3.00 annually.

(_____) Contributing Member. $5.00 annually.

(_____) Sustaining Member. $10.00 annually.

(_____) Patron. $25.00 annually.

One dollar of each membership is for CROSS ROADS.

Name_____

Address_____